

THE
CHRISTIAN MONITOR,

AND
RELIGIOUS INTELLIGENCER.

VOL. I.

MAY 15, 1813.

NO. 47.

THE WITNESS OF THE SPIRIT.

THE privileges of believers are truly glorious ! They are all the children of God by faith in Christ Jesus ; and if children, then heirs,—heirs of God, joint heirs with Christ, and heirs of Heaven : and no real evil can, in the mean time, befall them ; nor any plague come near their dwelling. Their Heavenly Father will not fail to protect them, to provide for them, and to bless them. He will guide them by his counsel ; and afterwards receive them to glory. They may, therefore, regard with indifference the riches, honours, and pleasures of the world,—knowing that they have in Heaven a better and an enduring substance : they may be cheerful and even joyful, amid all the ills of life,—knowing that all things work together for their good, and that sorrow and sighing shall soon flee away ; and they may look forward without dismay to the approach of the king of terrors,—knowing that, with regard to them, he hath lost all power to hurt ; but is sent from above, as a friendly messenger, to bring them out of this valley of tears, and conduct them to the realms of light and bliss !

But how may believers know that they really belong to the number, and so that they are really interested in all the privileges of the children of God ? This is, no doubt, a matter of great importance, and nearly connected with their peace and comfort ; and St. Paul informs us of the gracious provision which the blessed God hath made for the peace and comfort of all his children :

“ The Spirit himself beareth witness with our spirit, that we are

VOL. I.

the children of God." While believers are anxiously enquiring into their real state and character, the Divine Spirit himself comes forward and gives evidence in their favour, and makes it appear that they are really the sons and daughters of the Lord Almighty.

We are not to imagine that the Divine Spirit bears this witness by any immediate suggestion to that effect ; for this would ascribe to them the prophetic gift of inspiration : nor are we to imagine that he does so by the ministry of an angel, or by a voice from heaven ; for such extraordinary modes of intercourse have long since ceased :—but he does so by working in them all those holy tempers which the Scriptures make the distinguishing characters of the children of God ; and by leading them to attend to, and enabling them to observe the coincidence between what he has wrought in their hearts, and what he has declared in the word.

Pride ill becomes a creature, and especially a fallen creature ; yet pride is natural to the heart of man. We are all naturally disposed to think of ourselves more highly than we ought ; to think that we are persons of some worth and consequence ; that we deserve to be esteemed and honoured ; that God himself must surely regard us with so much complacency, as to overlook any improprieties with which we may be chargeable. We think that we are rich, increased with goods, and have need of nothing ; but poverty of spirit is one of those holy tempers which the Spirit works in believers ; and by which he bears witness with their spirit, that they are the children of God. "Blessed," says our Lord "are the poor in spirit, for theirs is the kingdom of Heaven." They see something of their own meanness and littleness as creatures ; and then see something of their own vileness and wretchedness as sinners. They know that they have, in ten thousand instances, in heart and in life, broken the commands of that God in whom they live, move, and have their being, and who hath been daily loading them with his benefits ; and that in doing so, they have been altogether inexcusable, and have justly deserved to be made monuments of his vengeance. They are, therefore, disposed to loathe themselves, in their own sight, for their iniquities and for their abominations ; and to acknowledge that, in themselves, they are wretched, miserable, poor, blind and naked.

Natural men may be awakened to a sense of their danger as sinners, as transgressors of God's righteous cause, and obnoxious to his avenging justice ; but, in that case, God is to them an object of terror. They regard him as an exasperated and implacable enemy ; they would wish to flee from his presence ; and hide themselves, if possible, even under the rocks and the mountains, from his all-seeing eye. But filial confidence in their heavenly Father is also one of those holy tempers which the Spirit works in believers, and by which he bears witness that they are the children of God. They have not received the spirit of bondage again to fear ; but the spirit of adoption, whereby they cry *Abba*, Father. As no part of the renewed nature of believers is indeed perfect, no more is their filial confidence ; but though doubts and fears may often assail them, faith and hope in God habitually prevail. They see that their sins are indeed immensely great ; but they see that the divine compassions are greater still ; and that the righteousness of the Lord Jesus is a robe so awful and glorious, that, being arrayed in it, all their sins are covered, and they appear excellent and comely in the eyes of Infinite purity. They, therefore, exercise filial confidence in God as their Heavenly Father. They pray to God, through the Lord Jesus Christ, having by him received the reconciliation ; believing that he will allow them to want no good thing ; that he is not more able than willing to supply all their need, according to his riches in glory by Christ Jesus.

If natural men presumptuously imagine (as they sometimes do) that they are the children of God, the objects of his peculiar favour, they are disposed to lay aside the fear of him. They regard him without that awe which should ever accompany the thoughts of him in the greatest and most excellent creatures. They approach him with unhallowed familiarity and boldness ; they forget that they are sinful dust and ashes ; they forget that he is a consuming fire : but filial reverence of their Heavenly Father is likewise one of those holy tempers, which the Spirit works in believers. Hence they are so often called in Scripture "the Fearers of God," and "the Fearers of his Name." They study to be in his fear all the day long ; they are afraid of doing any thing to dishonour or displease him ; they endeavour to have their thoughts, words

and actions conformed to his will. When they draw near before him, they are careful to do it with profound reverence, to have all vain imaginations banished from their mind, to be filled with a sense of his presence, and to worship him in spirit and in truth.

Natural men would gladly banish all thoughts of God forever from their minds, if they might be but allowed to gratify, without fear the desires of the flesh and of the mind. They are lovers of pleasure, more than lovers of God; their carnal mind is even declared to be enmity itself against God. But filial and supreme love of their heavenly Father, is another of those holy tempers which the Spirit works in believers; and by which he bears witness with their spirit, that they are the children of God. Hence they are called in Scripture, "them that love him, and that love his name." They love him, because he is infinitely glorious and excellent, the only living, the only wise, and the all-sufficient God, holy, just, good, and true. They love him, because he is their Maker and Preserver; because he gives them all things richly to enjoy; and more especially, because he hath redeemed them. They love him, because he hath redeemed them. They love him, because he hath made him, who is the brightness of his glory, and the express image of his person, to be sin for them, that they might be made the righteousness of God in him; because he hath saved them, and called them with a holy calling; because he hath constituted them the children of his family, and the heirs of his kingdom. They account him their exceeding joy; —they desire, above all things, to be near him, and to be like him. They give diligent attendance on all those ordinances of his institution, in which his gracious presence is to be enjoyed, and by which conformity to his image is to be promoted. They are habitually disposed to address him in the words of the Psalmist, "Whom have I in Heaven but thee? and there is none on earth that I desire besides thee!"

Since the entrance of Sin, this world has been one widely extended scene of affliction and sorrow. "Man is born to trouble as the sparks fly upward;" and the children of God are by no means excepted. Their bodies are as liable to the inroads of pain and disease; their names are as liable to be loaded with unmerited reproach; their circumstances in life may be as narrow as those of others around them: they are as much exposed to vexations, dis-

appointments, and difficulties. But filial submission to the will of their heavenly father is likewise one of those holy tempers which the Spirit works in believers, and by which he testifies that they are the children of God. They know that all the ills which befall them are by divine permission and appointment ; that they are all inflicted in paternal kindness for their correction and instruction in righteousness ; that God hath promised to be with them in all their afflictions, to support them under them, to secure the sanctified use of them, and, in due time, to compass them about with songs of deliverance ; and that the trial of their faith, being much more precious than gold which perisheth, will be found unto praise, honour and glory at the appearance of Jesus Christ. They are, therefore, disposed to acquiesce in the will of their Heavenly Father, saying, " The will of the Lord be done." " It is the Lord. let him do what seemeth him good."

The heart of man is by nature utterly impure. It is a cage of every unclean and hateful bird : it is filled with all unrighteousness. Evil thoughts, corrupt affections, vile imaginations spring up there in horrid luxuriance. But purity of heart is one of those holy tempers which the Spirit works in believers, and by which he bears witness with their spirit, that they are the children of God. " Blessed," said our Lord, " are the poor in heart, for they shall see God." The hearts of believers indeed are not perfectly pure : a principle of impurity still lodges and works in them ; but they are habitually and prevaillingly pure. They connive at no vain wicked thoughts and dispositions, but sincerely hate and oppose them ; they are daily grieved with their remaining impurity ; and are daily bewailing it in the presence of their Heavenly Father : they are daily endeavouring to have all the powers, and all the exercises of their souls, " holiness to the Lord ;" and of the habitual purity of heart, they give satisfactory evidence in the holy circumspectness of behaviour in the world : they are denied to all ungodliness and worldly lusts ; and live soberly, righteously, and Godly. " Whosoever is born of God doth not commit sin ; for his seed remaineth in him, and he cannot sin, because he is born of God." In this the children of God are manifest.

Love to the brethren is also one of those holy tempers which the Spirit works in believers ; and by which they are proved to

be the children of God. "We know," says St. John, "that we have passed from death unto life, because we love the brethren." Believers love the brethren, not merely because they may be connected with them by blood, by acquaintance, or by being of the same party, or because they may be possessed of many amiable qualities;—they love them because they are children of God; because they are beloved of God; because they have been redeemed with the blood, and have been sanctified by the Spirit of God; because they bear the image, and are devoted to the service of God. They, therefore, account them the excellent, the honourable of the earth; worthy of being known, esteemed, and loved; whose society ought to be coveted, and whose temporal and spiritual well-being it becomes them assiduously to promote; and they conscientiously conduct themselves towards them accordingly.

The love of peace is another of those holy tempers which the Spirit works in believers; and by which he bears witness with their spirit, that they are the children of God. "Blessed," says our Lord, "are the peace-makers; for they shall be called the Children of God." God is the God of Peace; and all his children are like him in this, that they are lovers of peace. Whoever are the promoters of discord in families, or in civil or religious societies, this, assuredly, will not be the conduct of God's genuine children. They are disposed, if it be possible, as much as lieth in them, to live peaceably with all men. Instead of causing, they study to be healers of breaches wherever they come,—to remove from the breasts of men those mutual misapprehensions, which are the frequent sources of heats and jealousies,—and to diffuse universal harmony and happiness around them.

Since then the Divine Spirit has wrought so many holy tempers in believers, by which he marks them out the children of God, in the due use of means, by comparing his work in their hearts with what he has declared in the word, believers may be comfortably assured of their heavenly adoption; and if they may be thus comfortably assured, how earnestly and how diligently should all who account themselves believers, seek after such an assurance! If they be indeed believers, the investigation will much redound to their establishment, furtherance, and joy of faith; and should they ever be found to be hypocrites, better, surely, be brought to

the true knowledge of their character while they may have access to God for pardoning mercy and sanctifying grace, than to rush blindfolded into bottomless perdition.

Let believers then abound in careful self-examination, according to the rule of the word ; and since the more grace is exercised, a comfortable issue will be the more speedily obtained ! How diligently should they stir up the gift of God that is in them ! How carefully should they keep themselves from iniquity ! How eagerly should they endeavour to bring forth more abundantly all the fruits of righteousness ! And how fervently should they implore copious communications of the influence of the Spirit, to strengthen all those holy tempers which he has abundantly wrought in their souls, to draw them forth into more lively and vigorous exercise, to render them more and more discernible amidst all the remains of corruption, to assist and direct them in enquiring into their state and character, and to watch them to bring their inquiries to a comfortable conclusion !

They who enjoy a comfortable assurance that they are the children of God, should labour to maintain it. By carelessness and inattention this excellent attainment may be lost. If they be found chargeable with disorderly walking, this spring of unspeakable and glorified joy may cease to flow. The evidence of their adoption may be sadly obscured ; their souls may be filled with anxiety and fear ; they may be made to roar by reason of the disquietude of their hearts. Let them diligently labour then to maintain a comfortable assurance that they are the children of God, by carefully avoiding all evil, and all appearance of evil ; by taking the word of God for a light to their feet and a lamp to their path ; and by living near to their Heavenly Father, daily looking to him and depending upon him for his gracious aids. " They that trust in the Lord shall be like Mount Zion, which cannot be removed, but abideth for ever !" *E. Mag.*

SCRAP.

Christ is a sure foundation. So sure, that lay what load you can upon him, he stoops not, and therefore he was excellently typified by the pillars of Brass, in Solomon's Temple. They were made of Brass, to show their strength, whereon the whole weight of the porch of the Temple lay.

[From the Theological Repository.]

OBSERVATIONS ON LUKE VIII. 15.

But that on the good ground are they, who, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THIS passage has often been quoted as a proof, that a good and sincere heart is a qualification which men must possess, previous to their receiving the word, and enjoying salvation. Such a sentiment, however common and plausible, is altogether inconsistent with the account which the scripture gives of the temper of the human mind, before the light of the glorious gospel shines into it. The word of God declares, that until this takes place, the mind is not only in a state of ignorance concerning God, but totally averse to him and all holiness. "The carnal mind is enmity against God: for it is not subject to the law of God, nor indeed can be." *Rom. viii. 7.* And the apostle farther represents men, before they believe the gospel, as "dead in trespasses and sins, walking according to the course of this world, fulfilling the lusts of the flesh and of the mind." *Eph. ii. 1—3.* Can it, therefore, be reasonably supposed, that the human mind is capable of exercising that sincerity which is pleasing to God, while it is enmity against him, loving the darkness and hating the light? Besides, it is clear that no man can possess such a disposition before he believes the gospel; for the gospel accompanied by the power of the Spirit, is the only means by which the heart of man is changed. It is by the light of the gospel shining into the mind, discovering the glory of God in the face of Christ, that we are changed into the same image. *2 Cor. iv. 6.* It is the truth believed that sanctifies the soul. So we find Jesus praying for the sanctification of his followers, by means of it: "Sanctify them through thy truth; thy word is truth." *John xvii, 17, 19.* And the apostles point out the only spring of true holiness, by declaring the word of truth to be that, by which men are born again, or made new creatures, *1 Pet. iv. 22, 23.* and by representing all the fruits of the Spirit as proceeding from faith in the gospel. See *1 Thess. i. 5—10.* Faith "purifies the heart, *Acts xv. 9.* worketh by love, *Gal. v. 6.* and overcomes the world." *John v. 4, 5.* To maintain, therefore, that sincerity must precede

faith in the gospel, is to place the effect before the cause. and argues a gross perversion of scripture, as well as a manifest disaffection to the true grace of God. It is a sentiment which confirms the gospel and its blessings to the *good and the sincere*. For if such qualifications are necessary before we can enjoy the salvation exhibited in the gospel beyond all peradventure it must follow, that salvation must be limited to those that possess them, and the gospel must welcome such only to partake of it. This, however, is directly opposite to the declaration of Christ "I came not to call the righteous, but sinners to repentance." The son of man came to seek and to save that which was lost." The sum of the gospel is, that "Jesus Christ came into the world to save sinners, even the chief," 1 Tim. i. 15. a saying which this sentiment plainly contradicts. Agreeably to the merciful design of its great author, the gospel addresses, *not the good and sincere*, "but those who are enemies to God, as far off from him, who are without hope and without God in the world; it brings salvation near to the stout-hearted and far from righteousness; it invites the most guilty to partake of a free, full, and finished redemption, and promises to all who believe its glad report, let their sins be ever so highly aggravated, that they shall never perish, but obtain everlasting life.

Whatever may be the meaning of the passage before us, one thing may be safely concluded, that it does not contradict these important truths, which it is the leading design of scripture to unfold and recommend. Revelation is consistent with the doctrines which she teaches. She speaks always the same truth concerning man's acceptance, however varied the occasion on which she speaks or the language she utters.

If we attend to the import of the original words, we shall find, that the passage is of an easy and consistent interpretation: "But by the good soil are meant those who, having heard the word, retain it in a good and honest heart, and bring forth fruit with patience." This translation is the most literal, and most conformable to the structure of the original language. According to this view of it, the doctrine which our Lord teaches, is, not that a good and honest heart is a necessary qualification to believing his word, but that after it is heard and believed, it must be retained or held fast with such a disposition of mind, in order to our being profited

by it. This corresponds with the general doctrine of scripture upon this important point. For, that the gospel may prove the saviour of life unto life to those that hear it, we are uniformly taught, that it must not only be believed at first as the truth of God, but also held fast unto the end: "For we are made partakers of Christ if we hold fast the beginning of our confidence stedfast unto the end." Heb. iii. 14. "He that endureth to the end shall be saved." In order to such a stedfast perseverance in the truth, the mind must be delivered from the governing influence of those dispositions which lead to apostacy. It must be purified from that fear of man, that hatred of the cross, and love of the world, which predominated in the hearts of the other classes of hearers, of whom our Lord speaks, and which lead them to make shipwreck of faith. The word must be retained in *a good and honest heart*; in a heart purified, by the truth, from every worldly and hypocritical motive, and maintained in simplicity and godly sincerity. By this the profitable hearers of the word are distinguished from every false professor. The latter may profess to love it for a while, but their hearts, having never been sanctified by the truth, retain still those principles which issue in apostacy. But the former, in hearing the word, believe it as the testimony of God, they retain it in their minds in simplicity and love, and bring forth the fruits of the gospel with perseverance. Thus they fight a good fight, they keep the faith, and finish their course, and receive the crown of righteousness which God hath prepared for them that love him.

RELIGIOUS INTELLIGENCE.

Presuming that a more particular account of the loss occasioned by the burning of the *Printing-Office* at Serampore, will be acceptable to our readers, we present them with the following detailed account, published at Serampore, in the Circular Letters of March, 1812.

ON Wednesday, the 11th inst, about six in the evening, in the Brethren's Printing office at Serampore, a fire was discovered in a large range of shelves containing English and other paper. The real cause of the fire is unknown, but it is possible that it might

arise from the embers of a Hindoo pipe, which might communicate to loose scraps of paper underneath the shelves. At the time the fire was perceived, only one or two servants were remaining in the office: brother Ward, who was writing in his room at the entrance of the office, immediately ran to the spot where the fire had caught, and called for water to quench the flames: but the fire had already reached the middle of the shelves, and now resisted all the efforts that could be made by the few people on the spot; and in a few minutes the office was so filled with smoke, that brother Ward was almost suffocated in endeavouring to get out, and one of the servants who ran along with him actually fell before he could reach the door, and was saved from suffocation only by being dragged out into the open air. All the window shutters (in number 24) were fastened by iron bars, placed across and pinned within; so that it was exceedingly difficult to force them open. A great number of persons soon flocked from different parts of Serampore, and it was advised to keep all the doors and windows shut, in order to smother the flames if possible; which advice was adopted, and brother Ward ascended the roof, pierced it above where the fire was, and poured in water in great abundance. This so far succeeded, that four hours after the fire began, it was confined to the shelves underneath which it kindled, and seemed greatly diminished there. The efforts used to apply water where it was practicable were very great; and in the press-room adjoining, the water was as high as the ancles, and the steam and smoke which filled the office were so thick, that a candle would not live there even for a few seconds. The heat also was so intense that it was impossible for any one to stand within the walls even for a few moments. Some at this time violently urged the opening of all the windows: but as it would have taken hours to do this so as get out the tables, frames for the cases, &c. we objected to it, fearing that the opening of only one or two would give new vigour to the flames, now languid and confined to the lower part of the office, and before a third of them could be forced open to give opportunity for the flames to run up through the whole of the building, and by bursting out on each side endanger the adjoining buildings. This did not however prevent some well-meaning but injudicious friends getting one of the windows open opposite the fire, while

brethren Marshman and Ward were busy in other places ; in a few minutes after which, brother Marshman looking in, discerned through the cloud of steam and smoke a flake of fire blown into the middle of the office. He instantly conveyed the alarming intelligence to brother Ward, who was superintending the pouring of water through the roof on the shelves. Brother Ward now ran to the room at the entrance of the office, and the most remote from the fire, and by the very active assistance of several European friends, cut open the two windows there, and dragged out his writing table, which contained the deeds of the premises, as well as many other very valuable writings : and going from thence to the opposite room, cut open the windows there, and dragged out the inclosed shelves, containing our accounts from the beginning of the mission. This last effort was made in the very face of the fire ; and before it was fully accomplished, the whole building, 200 feet in length was in flames. In about an hour, (i. e. at midnight,) the roof fell in. Every effort was used to prevent the flames from spreading to the adjoining buildings, which efforts were happily successful : the wind which blew pretty hard an hour or two before, being now still, the flames from this vast mass of fire ascended in a straight line like the flame of a candle on a table, and thus happily terminated with the printing-office, without any life being lost, or any one materially injured. All the members of the mission family, old and young, after it was evident that the fire would go no farther, sat down in front of the office, and continued till near two in the morning mingling their griefs. Brother Carey was absent at Calcutta.

Though the door which divided the press-room from the other part of the office was burnt, and the beams of the press-room scorched, such was the activity of our friends in pulling out the presses, that they were all preserved. The presses had only been removed into this separate room a few weeks ; had they remained in the office, they must have been entirely destroyed. The contents of the iron chest, consisting of bank notes and rupees were also preserved unhurt. All the English paper was destroyed or spoiled ; for though some reams, wetted by the water poured from the roof, remained nearly entire, yet the fire scorched the edges, and discoloured the whole sheet.

Five forms on the presses were saved ; one of the Calcutta Bible Society's First Report ; one of the Historical Books in Sungskrit ; one of the Tamul New-Testament ; and two of a second edition of Confucius. There were burnt more than fifty-five thousand sheets printed off but not folded ; among which were 7 sheets of a thousand copies each of Mr. Martyn's Hindostanee New-Testament in the Persian character ; five sheets, five thousand each, of the Tamul New-Testament : four sheets of the Calcutta Bible Society's Report, six of brother Ward's second edition of Hindoo Manners, &c. &c. The other sheets of these works, however, and all the copies of the Scriptures printed off or printing, were in a ware-house on the other side of the garden, and were of course preserved. A paper-mill also, and two standing presses, with the matrices, moulds, and apparatus for letter casting, were in the place adjoining the printing-office appropriated to paper-making, which the fire did not enter. This was a happy circumstance, as it contained unfinished paper and materials to a considerable amount.

The frames, cases, tables for stones, and every consumable article in the office were devoured by the flames ; the brass and copper articles in general were melted, the thick Chunar imposing stones were split and broken by the heat, and the melted types ran like a stream of water under the plaster floor. The fire continued burning amongst the ruins for nearly two days.

After resting about three hours, the brethren rose early on the 12th to take the steps which their present circumstances rendered needful. Brother Ward turned his attention to save as much as possible from the yet burning ruins, and brother Marshman went to Calcutta to communicate the melancholy tidings to brother Carey : who for some time found himself scarcely able to realize the fact, it seemed so much like a dream. On brother Marshman's communicating the news to the Rev. Mr. Thomason, the good man burst into tears. Finding the Lady Lushington had not yet sailed, brother Marshman sat down and wrote to Dr. Ryland as full an account of the loss as he was able to recollect. Brother Carey, by permission of the College council, returned with him in the afternoon. On their return they found that brother Ward, in taking steps to clear away the ruins, had, to his inexpressible joy, found

unhurt among them, the steel punches of all the Indian languages, to the amount of four thousand, the making of which had been the labour of more than ten years. The brethren, after consulting relative to the path of duty in their present circumstances, determined on casting anew the founts of the types with which they were printing the Scriptures, as speedily as possible.

Friday, March 13th. After family worship, the brethren calling the letter-casters and the pundits, set them to work in the large building to the south-east of brother Ward's house, which had been let for several years as a ware-house to Messrs. Palmer & Co. and which they had given up the preceding Saturday. The brethren then sat down to examine the extent of their loss, in which they were occupied the whole day. At noon brother Robinson came to visit us in our distress from Calcutta, where he left sister Robinson very ill; and about four in the afternoon we were unexpectedly cheered with the sight of our worthy friend, the Rev. Mr. Thomason, whose anxiety for us would not suffer him to be at ease, till he had seen and consoled with us in our affliction.

(Here follows an Inventory of the things destroyed by the Fire, which will be given in our next.)

ORIGINAL POETRY.

The following is the Original Ode which was sung on Monday the 10th inst. at the Sacred Concert given in the New Dutch Church, for the benefit of the Orphan Asylum.

AN ODE

Written for the Orphan Asylum, by the Rev.

JOSHUA MARSDEN.

O THOU ! benign and gracious power,
Whom Seraphim and Saints adore
High on thy Emerald Throne,
Who dost the Orphan's cause redress,
This Heav'n-born Institution bless,
And claim it as thy own.

If thou hast bid thy children raise
This fair Asylum to thy praise,
 (The orphan's mild retreat)
Then crown it SAVIOUR with thy smile,
Their labours with thy love beguile,
 And make the plan complete.

To form the mind of orphan youth,
By principles of virtuous truth,
 Is pleasing in thine eyes ;
To fit their souls by Heavenly grace,
Fill up the Christian parent's place,
 And train them for the skies.

O Morning Star ! thy work illumine—
Thou bidst the lovely roses bloom,
 The modest lilly rise,
Foster with thy peculiar care,
The orphans taught and nourished here,
 Till ripened for the Skies.

O let them, in their earliest days,
Reflect their gracious SAVIOUR's praise,
 And love their fathers' GOD.
Whose love out of his bosom gave
His Darling Son a world to save,
 By his atoning blood !

Impart what every orphan wants—
To make these Little Ones, thy Saints
 Thy Spirit LORD supply :
So shall they all thy love receive,
To thy sweet praise and glory live,
 And to thy glory die.

Thou art thy people's sun and shield,
Their living stream, their fruitful field,
 Their firm abiding rock :
Thy servants, LORD, in thee confide,

Thou the good shepherd will provide
For this poor orphan flock.

In purest wisdom may they grow,
And all Emanuel's goodness show,
In childhood, youth, and age ;
Thy favours and thy love receive,
Delightful state, then calmly leave,
For Heaven this mortal stage.

How wise the plan, how good the end,
To bless the orphan, and befriend
The needy in distress ;
If noble actions meet reward,
The deity will this regard,
And most divinely bless.

The Directresses, of the Orphan Asylum Society acknowledge with gratitude, the receipt of \$ 301, 93 cents, the proceeds of a Sacred Concert, performed for their benefit on the evening of the 10th inst.

M. STANSBURY, *Sect'ry.*

TO CORRESPONDENTS.

Lines on the death of a daughter, shall appear next week.—
We have received several very interesting communications from India, which shall be given as early as possible.

REMOVAL.

The Office of the Christian Monitor is removed to No. 57 Liberty-St. corner of Liberty and Nassau-Sts. opposite the New Dutch Church, and such of our subscribers as have removed from their usual places of residence, are requested to give notice at the Office that they may be regularly served with the Monitor.